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Expression of the ideas "to be" and "to have" in the Philippine Languages.—By FRANK R. BLAKE, Ph. D., Johns Hopkins University.

ONE of the most important uses of the study of languages which lie outside of the more familiar Indo-European and Semitic groups, is to broaden our knowledge of general grammar, to make us acquainted with unfamiliar turns of speech, and to disabuse our minds of the notion that the way in which the better known tongues are accustomed to express a certain idea, is the logical and only way. In several articles previously published in the *Journal* I have illustrated this general principle by bringing forward some of the most peculiar linguistic phenomena of Tagalog and the other Philippine Languages, I have discussed their peculiar system of counting, in which the numbers intermediate between the tens are made, somewhat as in Latin *duodeviginti*, *undeviginti*, upon the basis of the ten toward which the count is proceeding; I have pointed out that simple adjectives have the same construction as relative clauses; I have shown that the case relation of a noun or pronoun may be expressed by the form of the verb.¹ In the following paper I shall discuss the peculiarities involved in the expression of two ideas of fundamental importance, without a knowledge of which it is impossible to have the mastery of any language, the ideas "to be" and "to have."

In the languages with which we are most familiar, English, German, the Romance Languages, Latin, Greek, these ideas are expressed by verbs, and so to our minds this is the most natural and simple way of expressing them. We receive our first shock when we turn to Sanskrit, where we find there is

¹ Cf. my articles, *Contributions to Comparative Philippine Grammar* II., JAOS, vol. xxviii, 1907; *The Tagalog Ligature and Analogies in other Languages*, JAOS. vol. xxix, 1908; *Expression of Case by the Verb in Tagalog*, JAOS. vol. xxvii, 1906.

no verb for "to have" at all, but that we must express the idea by the verb "to be" followed by the genitive, e. g. *mama asti* "it is of me, I have," a construction, however, for which we have been prepared by the Latin *mihi est* = *habeo*.

If we turn from the Indo-European to the Semitic field, conditions are still more unfavourable to our preconceived notions. Not only is there no verb "to have" in any of the languages except Assyrian,¹ but the idea "to be" is often not expressed by the verb "to be," but by particles, or pronouns; in fact it is sometimes not expressed at all. For example in Hebrew "I have a horse" is rendered by "to me a horse" לִי סוּס, "the man is good" by "the man good" הָאִישׁ טוֹב or "the man he good" הָאִישׁ הוּא טוֹב.

In the Philippine Languages we must break entirely with our traditions, for here we find generally speaking no verb for either "to be" or "to have," these ideas being expressed either by particles, or simply by the construction itself.

These two ideas are, however, not always expressed in the same way, there is not one particle which can always be used to translate 'to be' and another which can always be used to translate 'to have;' the mode of rendition depends on a number of things besides the fundamental ideas of 'being' or 'having.'

In the case of 'to be' we must distinguish three types of construction, viz.:

a) constructions in which some statement is made with regard to the class or characteristics of the subject, e. g., 'the man is good,' 'his father is a farmer;'

b) constructions in which some statement is made with regard to the place of the subject, e. g., 'his father is in the house;'

c) constructions in which some statement is made with regard to the existence of an indefinite subject, corresponding to English 'there is,' 'there are,' German *es gibt*, French *il y a*.

The first we will call 'copulative *to be*,' the second 'locative *to be*,' and the third 'indefinite *to be*.'

In the case of 'to have' we must distinguish two types of construction, viz.:

¹ Here the particle which corresponds to Hebrew *וְ*, Syriac *ܘܐ* has become a verb and takes verbal inflection, cf. Delitzsch, *Assyrisches Handwörterbuch*, Leipzig, 1896, p. 310a.

a) constructions in which the thing possessed is definite,
e. g., 'your brother has the money I sent you;'

b) constructions in which the thing possessed is indefinite,
e. g., 'have you any money?'

We will call these two types respectively 'definite' and 'indefinite to have.'

'Definite to have' is expressed in the same way as 'locative to be,' the original idea here being similar to that in Latin *mihi est*, 'is to me,' Sanskrit *mama asti*, 'is of me,' Modern Arabic *عندي* 'andî 'is with me,' Ethiopic ብኛ : *bēja* 'is in me.' 'Indefinite to have' and 'indefinite to be' are expressed in the same way, the idea of 'having' being the original one and passing into that of 'indefinite being' when the possessor is indefinite; e. g., 'they (indef.) have visitors in the house' becomes 'there are visitors in the house,' just as in Spanish *hay*, and French *il y a*.

The five types therefore resolve themselves into three, viz.: a) copulative to be, b) locative to be and definite to have, c) indefinite to be and indefinite to have.

The negative of these three types is expressed in two different ways; either the negative is added to the affirmative construction as e. g., in English 'he is' and 'he is not,' or a negative particle meaning 'not to be,' 'not to have' is substituted for the affirmative particle meaning 'to be,' 'to have,' as e. g., in Hebrew *אין* 'I have' and *אין לי* 'I have not.' The first way is the regular one in the first type, the second in the other two.

The following table gives the particles which are employed to express 'to be' and 'to have' affirmatively and negatively in the three types of construction just discussed. A dash indicates that no particle is employed. Generally speaking these particles are invariable for person, number, mood and tense, though occasionally they are varied to express person or follow the tense formation of the verb. The particles will be known as quasi-verbal particles or quasi-verbs.¹

The languages treated are Tagalog; the Bisaya² dialects

¹ It would be well to adopt some such designation in Semitic grammar for particles like Heb. *אין*, *אין*, *אין*; Arab. *ليس*, Syr. *ܐܝܢ*, Eth. *በ*, etc., instead of speaking of them as adverbs, nouns, or prepositions.

² I have adopted in this article the spelling of the language names suggested by Prof. C. E. Conant in *Anthropos*, Vol. IV, 1909, pp. 1069

Cebuan, Hiligayna, Samaro-Leytean; Bikol; Pampanga; Pangasinan; Iloko; Ibanag; Bontok and Nabaloi Igorot; Magindanau; and Sulu.¹

		I copulative 'to be'	II locative 'to be' definite 'to have'	III indefinite 'to be' indefinite 'to have'
Tag.	<i>aff.</i> <i>neg.</i>	— di, hindi, dili	na walâ	may walâ
Bis. (Ceb.)	<i>aff.</i> <i>neg.</i>	— dili	{ nia, ania, naa, { anaa, tua, atua wala	{ may, duna, aduna, { duna may wala
Bis. (Hil.)	<i>aff.</i> <i>neg.</i>	— dili	{ ari, yari, ara, { yara, adto { wala, wa { walay, way	{ may { wala, wa { walay, way { wala may, wa may
Bis. (Sam.-Ley.)	<i>aff.</i> <i>neg.</i>	— diri	ini, ada, adto, ito, waray	may waray
Bik.	<i>aff.</i> <i>neg.</i>	— di, bako	{ yaon, iyaon, { idtong, na day	may, igua day
Pamp.	<i>aff.</i> <i>neg.</i>	— ali, ai, e	ni, ani, ti, ati, ta ala	tin, atin ala
Pang.	<i>aff.</i> <i>neg.</i>	— ag, alioa	oa andi	oala andi
Ilok.	<i>aff.</i> <i>neg.</i>	— di, saan	adda aoan	adda aoan
Iban.	<i>aff.</i> <i>neg.</i>	— ari, akkan, ji	egga auan, an	egga auan, an
Igor. (Bon.)	<i>aff.</i> <i>neg.</i>	— adi, faken	woda, woday ma'id	woda, woday ma'id

to 1074. The general principle of spelling which he there proposes, and which should certainly be followed by all those who are working in Philippine Languages, is to use the native name of the language wherever possible. The changes from the spelling formerly used in my Philippine publications are, viz., Bisaya for Bisayan, Pampanga for Pampangan, Iloko for Ilokan, Magindanao for Magindanao.

¹ For the principal grammars and dictionaries of these languages cf. the list given in my *Contributions to Comparative Philippine Grammar* JAOS. vol. xxvii (1906), p. 323, ft. nt. 2; vol. xxviii (1907) p. 1, ft. nt. 2. To these add C. W. Seidenadel, *The language spoken by the Bontok Igorot*, Chicago, 1909.

		I copulative 'to be'	II locative 'to be' definite 'to have'	III indefinite 'to be' indefinite 'to have'
Igor. (Nab.)	<i>aff.</i> <i>neg.</i>	— ag, aligoa	guara anchi	guara anchi
Mag.	<i>aff.</i> <i>neg.</i>	— di	— da	aden da
Sulu	<i>aff.</i> <i>neg.</i>	— di, bukün	aun wai	aun, tuga wai

In the first type there are no affirmative quasi-verbs. The ligatures Tagalog *ay*, *y*, Bontok *ya*, which are very close to being such particles, are better regarded simply as connective particles between predicate and preceding subject.

In type I the negatives are based for the most part on a particle *di* which appears in the different languages in the varying forms *di*, *ri*, *li*, (Ibanag also *ji*),¹ probably with final glottal catch (so at least in Tagalog and Bontok Igorot): *dili* and *diri* are apparently reduplicated forms of *di* (so Conant): in Tagalog *hin-di*, Pampanga *a-li*, Pangasinan *a-li-oa*, Ibanag *a-ri*, we have prefixed elements, *a* being perhaps the same prefix that occurs in Cebuan *ania*, *anaa*, Pampangan *ani*, *ati*. The element *oa* in Pangasinan *alioa* seems to be the quasi-verb *oa*. Pampanga *ai* is derived from *ali* by elision of the intervocalic *l*, and *e* is simply a contraction of *ai* (so Conant). A negative particle *ag* occurs in Pangasinan and Nabaloi, and perhaps in Ibanag *ak-kan*; the negative particle *an*, which is found in Ibanag uncombined, in Pangasinan and Ibanag combined with other particles (viz., *an-di*, *au-an*) as negative verbal particle of the two other types, probably occurs in Iloko *sa-an*, Ibanag *akkan*. Bikol *bako*, Bontok Igorot *faken*, and Sulu *bukün* are evidently identical; these negatives mean not simply 'not,' but indicate 'it is not this but something else' in correcting a mistake. Nabaloi *aligoa* and probably Pangasinan *alioa*, Ibanag *akkan*, have the same meaning.

In type II the affirmative particles are in many cases derived from the demonstratives. Compare Hiligayna *adto* with demonstrative *yadto*; Samaro-Leytean *ini*, *adto*, *ito*, which form the

¹ Cf. *Contributions to Comp. Phil. Gram.*, JAOS, vol. xxvii, 1906, pp. 333, 334.

basis of quasi-verbal particles, with the identical demonstratives; Bikol *idtong* with demonstrative *idto*; Pampanga *ni*, *ti*, *ta* with the demonstratives *ini*, *iti*, *ita*; Sulu *aun* with demonstrative *iaun*; Hiligayna *ari*, *yari*, *ara*, *yara* are to be compared with the demonstratives, Cebuan *k-ari* and Ibanag *yari*, *yara*; Bikol *yaon*, *iyaon* with Tagalog demonstrative *yaon*; Tagalog and Bikol *na*, Cebuan *naa*, *anaa* seem to be connected with the demonstrative particle *na*; Cebuan *nia*, *ania* are perhaps to be connected with the demonstrative particle *ia*. The *n*- of *nia* may have been adopted from *na*, and on the other hand the final *a* of *naa* may have been borrowed from *nia*; what the prefixed *a* is that occurs before the Cebuan and Pampanga particles is not certain. Samaroleytean *ada* and Iloko *adda* are identical with Malay *ada* 'to be.'¹ In Pangasinan and Igorot, *oa*, *woda*, *guara* are apparently the same as the negatives *wa* and *wala*.² Cebuan *tua* and Ibanag *egga* are difficult; *egga* is perhaps the same as Bikol *igua*, the *u* (= *w*) being assimilated to the *g*.

The negative particles of the second type are in most cases based on a particle *wa* (Nabaloi *gua*)³ or on one written variously *la*, *ra*, *da*, sometimes on both combined. The *y* or *i* at the end of the particle in Bisaya, Bikol, Igorot, and Sulu is simply the ligature *i* which has become an integral part of the particle. Pampanga *ala* perhaps contains the same initial *a* as the affirmatives *ani*, *ati*. Pangasinan *andi*, Nabaloi *anchi*,³ is apparently a compound of two negative particles, viz., the *an* which occurs as quasi-verb in Ibanag, and the *di* that forms the basis of most of the negatives of the first type. Ibanag *an*, though said to be a syncopated form of *auan*,⁴ is probably a simple negative particle; *auan* seems to be made up of this *an* and a particle *au*-, which occurs in Tagalog *ay-aw* 'not to want,' and *ai-au* the Sulu prohibitive negative. In Igorot the meanings of affirmative and negative particles seem to be reversed. If the affirmative *woda* is the same as the negative *wala*, then it is possible to connect the

¹ Cf. *Contributions to Comp. Phil. Gram.*, JAOS, vol. xxvii, 1906, pp. 349—357.

² Cf. *op. cit.*, p. 399, ft. nt. 3.

³ Cf. *op. cit.*, pp. 332, 333.

⁴ Cf. De Cuevas, *Arte nuevo de la lengua ybanag*, Manila, 1854, p. 241.

negative *ma'id* with the affirmative *may* and explain it as *may* or *ma* + preposition *id*.

In type III the particle *may* probably contains the ligature *y* as in *way*, *waray*; the element *ma* is perhaps to be connected with the prefix *ma* that is used to form adjectives in many of the languages, e. g., Tagalog makes from *lakas* 'strength,' the adjective *ma-lakas* 'strong' originally perhaps 'having strength': Bikol *igua* contains perhaps the particle *wa* used affirmatively as in Pangasinan: Pampanga (*a*)*tin* is simply the (*a*)*ti* of type two with ligature *n*: Magindanau *aden* is perhaps a combination of *ada* (= Malay *ada*, Iloko *adda*) and the demonstrative particle *en*: the etymology of Cebuano *duna*, *aduna* and Sulu *tuga* is uncertain; the initial *a* of *aduna* is probably the same as the initial *a* of Cebuano *ania*, *anaa*, *atua*, Pampanga *ani*, *ati*. In Pangasinan and Igorot, *oala*, *woda*, *guara* appear to correspond to the negative *wala*. The negative particles are regularly the same as those of type II: in Hiligayna the ligature *y* and in Pampanga the ligature *n* do not form an inseparable part of the particle; in Cebuano *duna may* two affirmative particles are used together, and in Hiligayna *wala may*, *wa may*, the negative particle is prefixed to the affirmative. Sometimes another word or particle is employed so frequently in connection with the quasi-verb that it has become an integral part of the word: so, for example, in Tagalog *may-roon* = *may*, and Nabaloi *guara-anan* = *guara*. Here *roon* is the adverb *doon* 'there;' *anan* is perhaps a similar element.

In some languages the quasi-verbs of types II and III are varied to express person or tense. In some of the Bisaya dialects and in Pampanga different particles are apparently employed according to the person of the subject. In Cebuano (*a*)*nia* is employed with first person, *anaa* or *naa* with the second or third, and (*a*)*tua* with the third person. In Pampanga (*a*)*ni* and (*a*)*ti* are used with all three persons, (*a*)*ta* only with the third. The reason for this seems to be that the forms used with the first and second persons are based on the nearer demonstratives, and mean 'to be here,' those that are employed only with the third are based on the more remote demonstratives, and mean 'to be there.'

In Samaro-Leytean the particles are varied like verbs to express tense, viz.,

	Pres.	Pret.	Fut.
'to be there'	iito		
	aada	nakada	makada
	aadto	nakadto	makadto
'to be here'	iini		
		nakanhi	(makanhi) ¹

Occasionally in Tagalog the combination of the particle *na* + an adverb of place is treated as if it were the past tense of a verb with prefixed *ma*, e. g., from *naroon* is formed a present tense *naroroon*.

In Magindanau *aden* makes a preterite *naden*.

Sentences containing 'copulative to be' are expressed in most of the languages by simply juxtaposing subject and predicate. The normal order, affirmative and negative, in all the languages seems to be—predicate, subject, in negative sentences the negative standing before the predicate,² e. g.:

Tag. mataas ito-ng lalaki 'this man is tall.'

matatapang sila 'they are brave.'

hindi mabuti ang tawo 'the man is not good.'

hindi sila³ matatapang 'they are not brave.'

hindi ko ina⁴ '(she) is not my mother.'

Bis. (Ceb.) salapian ako 'I am rich.'

dili maayo si Pedro 'Pedro is not good.'

Bis. (Hil.) maayo ini 'this is good.'

si Pedro ako 'I am Pedro.'

maloloyon ang Dios 'God is merciful.'

dili ako⁵ si padre Ramon 'I am not Father Ramon.'

Bik. marahay ako 'I am good.'

bako ini-ng papel 'it is not this paper.'

bako-ng⁵ sako iyan 'this is not mine.'

¹ Not given but implied in Figueroa, *Arte del idioma visaya de Samar y Leyte*, 2^a ed., Binondo, 1872.

² Negative examples are not always to be found in the material available for study, but the rule probably holds good in all cases.

³ To judge from these examples, when the subject is a personal pronoun in Tagalog and Hiligayna (presumably also in the other Bisaya dialects) it stands between the negative and the rest of the predicate.

⁴ When the predicate of a negative sentence in Tagalog is a noun modified by a possessive pronoun and the subject is not expressed, the postpositive form of the possessive seems to be placed between negative and noun as here.

⁵ A ligature seems to be regularly employed after the negatives *saan*, *alioa*, *aligoa*, and also sometimes after *bako*.

Pamp. masanting ya 'he is handsome.'

Pang. kapitan ak 'I am *capitan*.'

balêg so kataoan 'the master is powerful.'

ag maronong

alioa-n⁵ maronong } 'he is wise.'

Ilok. tao ak 'I am a man.'

maymaysa ak 'I am alone.'

naimbag daytoy 'this is good.'

di nasayaat toy a pusa 'this cat is not pretty.'

saan a⁵ daket toy a silid 'this room is not large.'

Iban. babayak 'I am a woman.'

mapia im masipot 'the gentle one is good.'

Igor. (Bon.) kawis siya 'he is good.'

adi kawis sa 'this is not good.'

Igor. (Nab.) kadubong-ko iai 'this is my hat.'

aligoa-n⁵ balei-ko 'it is not my house.'

Mag. mapia si Pedro 'Pedro is good.'

Sulu maraiiau tau ien 'that man is good.'

bukün amu ien 'that is not exact.'

The subject, however, may also stand first, but this seems to be the case in many of the languages at least, only when it is specially emphasized. In the northern group of Philippine Languages, Pangasinan, Iloko, Ibanag, and probably Pampanga¹ this is apparently allowed only when the predicate is definite, *i. e.*, is preceded by the definite article or a demonstrative pronoun. When the subject is a personal pronoun these languages employ a special emphatic form, *e. g.*:

Pang. si Juan so mabayani 'Juan is the brave one.'

say kapitan so linma dia 'the *capitan* was the one that came here.'

siak so kapitan 'I am the *capitan*.'

Ilok. sika ti napigsa 'you are the brave one.'

toy a tao ti naimbag 'this man is the good one.'

Iban. sakan ig gobernador 'I am the Governor.'

sikau si Pedro 'you are Pedro.'

Cebuan and Hiligayna seem to follow the same rule as the northern languages, though they have no special series of emphatic

¹ No examples are available, but the fact that Pampanga possesses a special series of emphatic personal pronouns, besides its general resemblance to the other languages makes this probable.

pronouns; the definite article may be replaced by the particle *y*, e. g.:

Ceb. si Pedro ang } maloloyon { 'Pedro is the
si Pedro-y } merciful one.'

Hil. siya ang amay ko 'he is my father.'

ako-y amay niya 'I am his father.'

In Tagalog, Samaro-Leytean, Bikol, Bontok Igorot, Magindanao, and Sulu, the subject may apparently stand first without special emphasis; in Tagalog and Bontok Igorot the subject and predicate are joined by the particle *ay* (after a vowel *ay* or *y*), and *ya* respectively, e. g.:

Tag. ang tawo 'y mabuti 'the man is good.'

ikaw ay hindî matapang 'you are not brave.'

Sam.-Ley. si Juan diri maopay 'Juan is not good.'

Bik. si Antonio maraot 'Antonio is bad.'

ini bulauan 'this is gold.'

Igor. (Bon.) nan mamamagkid ya fanig 'the girls are little.'

sika ya antjo 'you are tall.'

Mag. su kayo makapal 'the tree is large.'

si Rudolfo mapulu a tau 'Rudolf is a tall man.'

su islam talau 'the moro is a coward.'

Sulu in salapa nia balawan 'his betel-box is (made of) gold.'

in batabata ini di masipug 'this boy is without shame (not having-shame).'

In constructions of type II, the affirmative is expressed by particles which, in many cases at least, are derived from the demonstrative pronouns; the negative particle is regularly the same as in the third type. When the sentence contains 'locative *to be*' the particle is regularly followed by the oblique case of the place in which or a demonstrative adverb of place; when it contains 'definite *to have*,' by the oblique case of the possessor. In the second case the subject of the sentence is the thing possessed. The rules with regard to the relative position of subject and predicate seem to be the same as in type I; in Tagalog, and apparently in Bontok Igorot, *ay*, *y* and *ya* are used as in type I, e. g.:

Tag. ang bata 'y na sa bahay } 'the boy is in the house.'

na sa bahay ang batà

ang pari ay walâ sa simbahan } 'the priest is not in
walâ sa simbahan ang pari } the church.'

- ang kabayo ni Pedro 'y na sa akin 'I have
Pedro's horse.'
- walâ kay Juan ang salapî 'Juan has not the
money.'
- Bis. (Ceb.) ania kanako ang sinina 'I have the shirt.'
tua sa ilalom sa lamesa '(it) is under the
table.'
- Bis. (Hil.) adto siya sa Ogtong 'he is at Ogtong.'
wala siya sa San Marino 'he is not at San
Marino.'
- way diri ang amay ko 'my father is not here.'
- Bis. (Sam.-Ley.) iini sa akon kamut 'it is here in my hand.'
aadto sa balay 'it is there in the house.'
nakadto ka sa Katbalogan 'have you been in
Katbalogan?'
- Bik. ang kupia iyaon sa lamesa 'the hat is on the
table.'
- day duman sa lamesa an sogkod 'the stick is
not on the table.'
- na saimo dao an panyo ko 'have you my
handkerchief?'
- Pamp. ni-ko keni 'I am here.'
ta-yo karin king silid 'he is there in the room.'
ala-yo keti 'he is not here.'
- Pang. oa-d abung to si Pedro 'Pedro is in his house.'
oa-d sika-y kaballo 'have you the horse?'
- Ilok. adda iti simbaan si apo Padi 'the priest is in
the church.'
- adda ak ditoy 'I am here.'
- aoan ditoy ti aso 'the dog is not here.'
- adda kenka ti pagtinteroak 'have you my ink-
stand.'
- adda-da iti cocinero 'the cook has them.'
- aoan ti malo kaniak 'I have not the hammer.'
- Iban. egga ip pirak nikau 'have you the money?'
- auas¹ si Pedro tab balay 'Pedro is not in the
house.'
- Igor. (Bon.) woday-ak is nan afong 'I am in the house.'

¹ Here *n* is assimilated to the following consonant, cf. *Contributions to Comp. Phil. Gram.*, p. 336.

ma'id siya isna adwani 'he is not here to-day.
siya ya woday isna 'he is here.'

Igor. (Nab.) guara-ak chi balei 'I am in the house.'

Sulu in barong mu aun ha-lum bai 'your barong is
in the house.'

wai run pa-lum bai 'it is not in the house.'

In Magindanau this type, in the affirmative, seems to be expressed in the same way as type I, without particle, the prepositional phrase or adverb simply taking the place of the nominal or adjectival predicate, e. g.:

su glat sa linauau na tulugan 'the knife is on the bed.'

su asu sa lamalama 'the dog is on the plaza.'

Some of the other languages also occasionally follow this construction in the affirmative, e. g.:

Bis. (Ceb.) dinhi ako 'I am here.'

Bis. (Hil.) dira si Juan 'Juan is there.'

Ilok. dita ka pay 'are you still there?'

Iban. ajjau ak 'I am here.'

In constructions of type III, in the case of 'indefinite to have' the possessor stands sometimes in the nominative, sometimes in the genitive, sometimes, probably after the analogy of type II, in the oblique. The original idea in the case of the genitive in such a sentence as 'I have money' is probably 'there is, there exists money of mine.' The possessor stands in the nominative only, in Tagalog, and apparently in Hiligayna, Samaro-Leytean, Bikol, and Sulu; in the genitive only, in Iloko: in either nominative or genitive in Cebuan, Pampanga, Nabaloi, and Magindanau; in either genitive or oblique in Ibanag, Pangasinan, and Bontok Igorot.

The thing possessed may be preceded by a ligature or indefinite particle or it may stand alone. The ligatures are the following viz., Tag., Bik. *-ng*, Pamp. *-n*, Ceb., Hil., Pang. *-y*, Mag. *a*; the indefinite particles, which in some languages (e. g., Iloko) seem to be used only after a negative, are viz., Ceb. *ug*, *in*, *ing*, Hil. *sing*, Iban. *tu*:—Bik. *nin*, Igor. (Bon.) *nan*, Nab. *ne*, Ilok. *ti*, which are used in the same way as the indefinite particles, although forms of the definite article, are to be classed here. In some cases a ligature has become an integral part of the quasi-verb, so apparently in Tag., Bis., Bik. *ma-y*, Bis. *wa-y*, *wala-y*, *wara-y*, Bik. *da-y*, Pamp. *ti-n*, Igor. (Bon.) *woda-y*: Sulu *tuga* is probably *tug* (used as nominal

prefix, e. g., *tug-bai* 'having a house, owner of a house') + the ligature *a*. The object may stand without preceding ligature or indefinite particle after some of these quasi-verbs, under just what conditions is not in all cases clear; in Tagalog or Bisaya an object that follows *may* directly has this construction.

In the case of 'indefinite to be,' the element that corresponds to the possessor, being indefinite 'one, they,' is not expressed; the thing that is or exists, the logical subject, stands in the same construction as the thing possessed; the place where is expressed by an adverb of place or by an oblique case.

Here, as in type II, the relative position of subject and predicate are governed by the same rules as in type I. In Tagalog the particles *ay*, *y*, in Bontok Igorot the particle *ya* are used as in the two other types.

The following examples will illustrate these principles, e. g.:

Tag. *may ako-ng salapî* } 'I have money.'
ako 'y may salapî }
walâ ako-ng anak } 'I have no son.'
ako 'y wala-ng anak }
may tawo sa bahay 'there is a man in the house.'
wala-ng tawo sa lansaŋgan 'there is no one on
the street.'

Bis. (Ceb.) *duna-y âko-ng (gen.) tiempo* } 'I have time.'
duna akó-y (nom.) tiempo }
wala akó (nom.) ug humay 'I have no rice.'
aduna ing katigayonan 'he has riches.'

Bis. (Hil.) *ako may asawa na* } 'I have a wife now.'
may asawa na ako }
wa-y kan'on ini-ng tauo 'this man has no food.'
wala-y buut yana 'he has no sense.'
wa ka-y buut 'you have no sense.'
wala ako-y kan'on 'I have no food.'
wala pa siya sing buut 'he has still no sense.'
way ako sing katungdanan sa pagbuhat sina
'I have no obligation to do that.'
wala may pilak ako 'I have no money.'

Bis. (Sam.-Ley.) *may salapi ka* 'have you any money?'
waray ka salapi 'you have no money.'

Bik. *igua ako-ng saro-ng ayam na magayom* 'I have
a pretty dog.'

- day ako-ng gubing 'I have no clothing.'
 ika dai-ng gubing 'you have no clothes.'
 day ako nin saro-ng sadit 'I have not one cuarto.'
 igua ka nin tubig 'have you any water?'
 dai-ng tawo sa harong 'there is no one in the house.'
- Pamp. atin kopia ning kapatad mo 'has your brother a hat?'
 atin mo¹-n imalan 'he has indeed clothing.'
 atin palae karin 'there is rice there.'
 ala-n imalan mo } 'have you no clothes?'
 ala ka-n imalan }
 ala-n palae karin 'there is no rice there.'
- Pang. oala-y kaballo-m } 'have you a horse?'
 oala-y kaballo'd sika }
 oala-y polvos yo } 'have you (pl.) any powders?'
 oala-y polvos ed sikayo }
 oala-y too ed abung 'there are people in the house.'
 andi gapo-y polvos 'there are no powders at all.'
- Ilok. adda tabako-m 'have you any tobacco?'
 adda aso-mi 'we have a dog.'
 aoan ti aso-da 'they have no dog.'
 aoan ti naimbag a arak-na 'he has no good wine.'
 adda tao itoy a balay 'there are people in this house.'
 adda arak ditoy 'there is wine here.'
 aoan ti pusa iti balay itoy 'there are no cats in this house.'
- Iban. egga ginageram mu } 'have you slandered anyone'
 egga tu ginageram mu } (have you any slandered one).'
 auan yaya tu utok } 'he has judgment.'
 auas² sa tu utok }
 auan ak tu pirak } 'I have no money.'
 auan niakan tu pirak }
 auas² si Pedro tu utok } 'Pedro has no
 auat² tu utok takkuani Pedro } judgment.'
 at² tu tolay tab balay 'there is no one in the house.'
- Igor. (Bon.) woday ken sak'en nan afong } 'I have a house.'
 woday nan afong-ko }
 woda nan kayo 'there is a tree.'

¹ *mo* is here an adverb.

² Here *n* is assimilated to the following consonant, cf. *Contributions to Comp. Phil. Gram.*, p. 336.

woda nan onash id Falidfid 'there was a sugar-cane-plantation at Falidfid.'

ma'id kayo-k 'I have no wood.'

ma'id noang 'there is no buffalo (here).'

Igor. (Nab.) guara balei-to 'has he a house?'

anchi balei-to 'he has no house.'

guara anan tayo ne kabadyo 'we have horses.'

anchi chanum 'there is no water.'

Mag. aden aku bengala 'I have a shirt.'

aden a tau lu 'there are people there.'

da palay ko 'I have no rice.'

da musala nin 'he has no handkerchief.'

da tau lu 'there is no one there.'

kagay naden aku pilak 'yesterday I had money.'

Sulu in sapit tuga jungal 'the sapit has a bowsprit.'

tau tuga ekog 'men that have tails.'

tuga buling-batu ha Sog 'there is coal in Sulu.'

in hula ini tuga saitan 'this country is possessed with devils (has devils).'

tuga tau ha bai ini 'there are people in this house.'

aun kah bili-bili ha Sog 'are there any sheep in Sulu?'

aun ang gatus 'there are a hundred.'

wai run manok kabili ha Sog 'there are no capons in Sulu.'

wai kasudahan in hinang ini 'this work has no end.'

The object of the quasi-verbal particles of this third type is in many cases a verbal form, the construction corresponding usually to the English idiom 'to have to.' This construction certainly occurs in many of the languages and probably in all of them, but a few examples from Tagalog will suffice to illustrate the general principle, e. g.:

Tag. may siya-ng pinatay na tawo 'he has killed a man (he has a killed man).'

walâ ako-ng sasabihin 'I have nothing to say (I have not anything-about-to-be-said).'

may nagnakaw na tawo } 'there was a robber (a man
may tawo-ng nagnakaw } that robbed).'

Cf. also examples in next paragraph.

These particles in connection with their objects often express indefinite pronominal ideas, such as 'some,' 'any,' 'something,'

'anything,' 'no,' 'nothing.' As in the preceding case the examples will be confined to Tagalog, e. g.:

mayroon ako-ng tinapay 'I have some bread.'

mayroon ka-ng salapî 'have you any money?'

mayroon siya-ng sinabi 'did he say anything?'

mayroon kayo-ng hinahanap 'are you looking, for anyone, anything.'

walâ ako-ng asawa 'I have no wife.'

walâ ako-ng sasabihin 'I have nothing to say.'

walâ ako-ng sinabi 'I said nothing.'

All of the three types may also be expressed interrogatively, with negative interrogation, and in connection with special interrogative words such as 'who,' 'what.'

The simple interrogative and negative interrogative of these types do not differ from the affirmative and negative except in the addition of interrogative particles, and the changes in position caused by them. Such particles are, e. g.: Tag. *baga*, *kayâ*, Bis. *ba*, Bik. *baga*, Pamp. *ta*, *kaya*, *kasi*, Pang. *kasi*, Iban. *dasi*, Sulu *kah*. In some languages these particles are more commonly used than in others; they do not appear to be absolutely essential in any. They usually stand after or between two elements of the predicate, but may stand after the subject when it precedes the predicate. When special interrogative words are used they regularly constitute the predicate of the sentence, the remainder of the sentence standing as subject. These special interrogative words may be followed by the interrogative particles. Some examples from Tagalog will illustrate the general principles of construction, e. g.:

malaki *baga* ang iyo-ng aso 'is your dog large?'

mayaman ka *baga* 'are you rich?'

na sa bahay *baga* ang ina mo 'is your mother in the house?'

walâ *baga* sa kaniya ang damit ko 'has-n't he my clothes?'

mayroon *baga* sila-ng salapî 'have they any money?'

sino ka 'who are you?'

sino *kayâ* ito-ng babayi-ng ito 'who is this woman?'

kanino *baga* ito-ng bahay 'whose is this house?'

ano-ng¹ ngalan mo 'what is your name?'

sino ang }
sino-ng¹ } na sa bahay 'who is in the house?'

¹ Ligature used for the article *ang*.

ano-ng bulaklak ang na sa kaniya 'what flower has he?'

sino-ang }
sino-ng } may roong¹ baril 'who has a gun?'

ano-ng mayroon ka 'what have you?'

The foregoing discussion does not claim to be by any means an exhaustive treatment of the two important ideas 'to be' and 'to have' in the Philippine Languages, it simply indicates the lines along which their further study should be carried. It is practically impossible, on the basis of the material available for study to obtain a thoroughgoing knowledge of these three types of construction, and as such a knowledge is essential for the mastery of any Philippine language, those who have the opportunity to investigate these languages at first hand should attempt to supply this want. They should study these types from all points of view. Numerous examples should be collected illustrating the various types expressed affirmatively, negatively, interrogatively, with negative interrogation, and with special interrogative words. These examples should present instances of all the parts of speech, both alone and with all possible modifiers, employed as subject, predicate, or case form depending on the quasi-verb. Especial attention should be devoted to the construction of the pronouns (personal, demonstrative, the article, interrogative, indefinite particles, ligatures) and to the construction of postpositive words (i. e., pronominal or adverbial particles like Tagalog *ka, mo; na, pa, бага*, etc., which must always follow some other word); and the rules governing the position of the various elements should be carefully worked out and tested. Moreover any special idioms founded on these constructions should be pointed out and thoroughly discussed.

It is a difficult matter for those who have no special linguistic training to recognize what things are important and what are trivial in the great mass of material with which they are brought in contact, when they take up the study of a Philippine language, especially one of those about which little is known. For such it is hoped that the sketch here presented may furnish an introduction and guide to the study of one of the most fundamental portions of the grammar of the Philippine Languages.

¹ *Roön + ng > roong + ng > roong* by assimilation of *n* to *ng* and simplification of the doubling. Italics are used to indicate that final *ng* results from *n* + ligature *ng*.